

Hazrat Laal Shahbaz Qalandar



Mausoleum of Hazrat Laal Shahbaz Qalandar

By
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Hafeez
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Published by

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First Published 1441/2019

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Author's

introduction My

Guinness World

Record

Claim ID: 287230

Membership Number:

252956 Dear Mr.
Mohammed Abdul
Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two

episodes Owaise of
Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever

reason identify some records as either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah Records
Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

[www.silsilaeiftekhari.in/SufiBooks/140/
Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20\(Memories](http://www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories)

%20of%20the%20Saints).aspx

This is the Official site of Iftekhari Silsila. ...
Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

About the Author HAFEEZ ANWAR

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

[www.download-books.live/show/book/
42604653/hadrat-khaja-shamsuddin-turk-
amp-hadrat-bu-ali-qalandar/11969862/407
172e5/#](http://www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#)

Regards

Mohammed Abdul

Hafeez

Email hafeezanwar@yahoo.com

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Author's Introduction

**The publication note in the
Second Episode by Mr.
David Rosenbaum of New
York Times**

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez,

B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the

following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

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Owaise of Qarni
113k - adobe pdf - view as html

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On him, which were explained by the prophet.
Then Owaise of Qarni .

. . Translated from Urdu to English by
Mohammed A. Hafeez, B.Com.

Hyderabad, India. , reference book .

.

.

[www.omphaloskepsis.com/ebooks/pdf/
Owaise.pdf](http://www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf).And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

-printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the

Saints)

which he worked on throughout much of his life and

which was available publicly before his death. Arberry's

translation is an abridgement. The entry on Owaise of

Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available . His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time .

Due to many great chapters this book is very famous in the world and it

translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website

- www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,

David Rosenbaum <lijphart@mac.com>

wrote:

Attention : Mr. Hafeez,
I have received the RTF file.

Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times The second chapter Owaise Al-Qarani was published on the following web site by Mr.David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owasie of Qarni. Muslim Saints and

Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al- Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link:
[Owaise al-Qarani](#).

2.Owaise of Qarni (PDF)

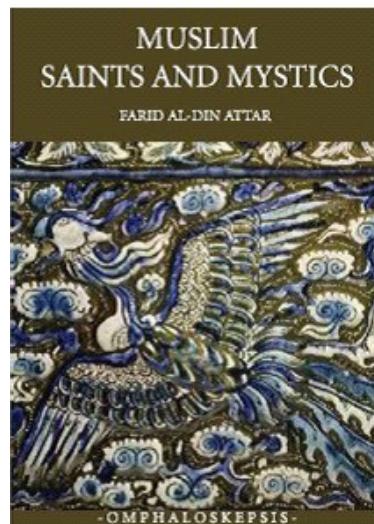
will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

[www.omphaloskepsis.com/ebooks/pdf/
Owaise.pdf](http://www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf) - 113k - View as html - More
from this site -Save.

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Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: [*Owaise al-Qarani*](#).

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book TadhkiratAl- Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details.

1. Some details about the life of Farid Al-din Attar .
2. The details of the works by Farid Al-din Attar .
3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book.

The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works

include the
following books.

- 1.Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
- 2 Muslim Saints of Hyderabad
- 3.Gulzar Auliya
- 4.Kashaf-ul-Asrar
- 5.Bahar-E-Rahmat.
- 6.Hasth Bahist
- 7.200 kid books
8. The 100 names of Madina city
9. The Muslim Saints of Bider
10. The Muslim Saints of Bejapur
- 11.Tadhkirtal Auliya (Muslim Saints & Mystics)
- 12.Biography of Hadrat Syed Shah Ghulam Afzal Biabani

13. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
14. Biography of Hazrat Khaja Usman Haruni
15. Biography of Hazrat Baba Tajuddin Nagpur
16. Anis Arwa by Hazrat Khaja Moinuddin Chisti
17. Biography of prophet Mohammed (peace be upon him)
18. Biography of Hazrat Mashooq Rabbani Warangal
19. Biography of Hazrat Shah Shah Afzal Biabani
20. Biography of Hazrat Syed Shah Sawar Biabani
21. Muslim Saints of Warangal
22. Muslim Saints of Chennai
23. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'

Episodes from

the *Tadhkirat al-*

Awliya of Farid al-

Din Attar

Is already released and its selling price is
RM 35.00 per copy

and which can be had directly from Malaysia from the below address.

Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'Perfume of Roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting poetries of other Sufi mystics.



www.asnislamicbooks.com



Muslim Saints and Mystics

Translated by
Mohammed Abdul Hafeez

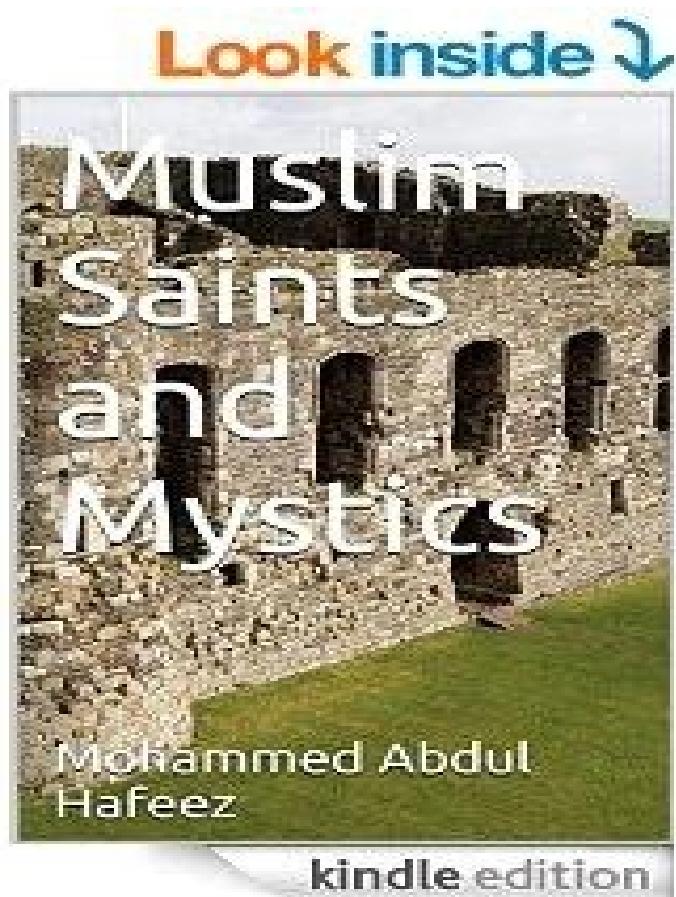
Muslim Saints and Mystics

Episodes from
the Tadhkirat al-Awliya
of Farid al-Din Attar
(Supplementary Version)

Translated by
Mohammed Abdul Hafeez

Published by
A.S.
NOORDEEN
P.O.BOX 42-
Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail :asnoordeen@yahoo.com

An Ad for my
other book
Muslim Saints
and Mystics'
Episodes from
the Tadhkirat
Al-Awliya of Farid
al-Din Attar
(Supplementary
version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book.

Address is given as follows from which this book can be had directly.

Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Dominics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was

educated in St. Dominics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3.

Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness
of night
I visited the
tomb of white

Full beautiful in the
glorious moon light Shah
Jahan's love and
Mumtaz's beauty Making
fun of today's love and
poverty No-one leaves
without feelings of
beauty After seeing the
Taj Mahal's majesty

The Taj was reminding me
the duty of love And
showing the king's power
of love Even today in the

darkness of strife
The Taj is preaching a lesson of love
and life.
By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the of
loving memories
Which shaken the depth of our loving
memories
Even season changes and other
worldly affairs
Could not diminish away our loving
memoires

Due to the grief, our souls
are broken

We are losers and our hearts
are broken
Oh : her memories you must
not die Guide us to cover the
loss of the world

Oh : the Lord takes Thou care of this
beloved soul

Who never faced any worldly peace
and pleasure.

By Mohammed Abdul Hafeez, B. Com.

The Dim flame

The flame of life was going
to dim

No one of us not there to
say goodbye

It is how painful for our
whole lives

That we cannot see her at
death time

Death is sure for every
human beings

But how her strange death
was indeed?

Her loving relatives were
far from her

So they cannot reach for
the last visit

We should believe in the
trust in Allah

Who made our vast and great
human land

She has gained a position in
the grave land

We should not worry Allah is the great

By Mohammed Abdul Hafeez, B. Com.

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The author wept very much at the Kazipet grave yard

The author upon his return from his service of the foreign country visited Kazipet after a gap of many years the grave of his grandfather and grandmother at Kazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Kazipet for many years and his grandmother who lived in Kazipet village for many years and she did

many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Kazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Kazipet

When my grand dad Sheikh Dadan reached Kazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics*' was already published by A. S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book *Muslims Saints and Mystics* also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We

are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Dominics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed

Sulaiman 2. Mohammed Osman 3.

Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Kazipet my father married to

Akthar Begum, daughter of Mr. Abdul Majeed Sahib of Bidar district who was working at that time in the education department as an education officer. After many years of service at Kazipet Dargah with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter

as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family

members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. And Hazrat Syed Shah Sarwar Biabani R.A. At Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Kazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Kazipet shrine through the supervisor from the government treasury.

From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Kazipet and he

was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was

grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com)

and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after

spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Kazipet from Hyderabad and he was allowed to join in his post as

per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book '*Lemat Biyabani*'
By Syed Khaja Sadat Hussain Biyabani

Translated by
Mohammed Abdul
Hafeez, B.Com.
Translator Muslim Saints
and Mystics (The
Tadhkirah al-Awliya of
Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of my grand father and grand mother at the graveyard of Qazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez,

B.Com.

Translator Muslim Saints
and Mystics (The
Tadhkirah al-Awliya of
Farid)

Dear Mr.

Hafeez Sahib

Wa Alaykum

Assalaam,

Jazakallah for your sincere time and efforts

it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and

State Central Library and other libraries .I know some books such as Mishkat un Nubuwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashhoq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.
Wassalam.

Kind
Regards,
Syed Jalal
Quadri

5873 E
Beverly Circle
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**In the loving memory of my
mother**

Mother you lived and left us on 3rd
Nov 2016

Showed us a life by a good road
map of life

Protected us from childhood till
present time

So we cannot ignore you during our

entire life

Your life was not at all dull in
the wastful It was example of
the struggle for the life

Your thinking was so fine to
fight life

You have good benefits you
have gained

You acted in the world, but also
active in the Your presence was
fine due to favour of God

After your demise, was a loss and
in the house Her name Akhter was
a star of luck in her life

Her life journey was ended in 6 days in the hospital Left
on us an impression which cannot be removed

Oh God, you have been given a position in the world
Kindly bestow the mercy on her final resting place

Mohammed Abdul Hafeez

Email:) Translator ' Muslim Saints and Mystics'
(The Tadzhkirah al-Awliya of Farid Al-din Attar)

Hazrat Laal Shahbaz Qalandar

In the praise of Hazrat Laal Shahbaz
Qalandar

Save us from the calamity oh Shah
Qalandar

So that there is no danger to our
life and value

Hafeez prays for safety of master's shrine

Due to madness, there is our travel to Sehwan

Hafeez is your servant and need kind favour

Please do not delay and grant his all of desires

By

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ammed

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Hazrat Laal Shahbaz Qalandar



Mausoleum of Hazrat Laal Shahbaz Qalandar

By
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Preface

In this book translation of the episodes are added from the Urdu book *Hazrat Laal Shaabaz Qalandar written by Mohamamed Rashid Ali* and this book is well known and famous in the Urdu language and in which there are available some great achievements of Hazrat Shaabaz Lal Qalandar in the area of the Sindh, these details are not yet known to the general and special persons and these chapters are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Hazrat Lal Shahbaz Qalandar was born in Marvand in the month of Rajab in the year 538 Hijri. In the Sindhi *book Qalandarnama* in which one couplet in entering about his date of birth and year. And from that couplet, it is clear that he was born in the year 538 Hijra. And he died at the age of 112 years in the year 650 Hijri

Hazrat Lal Shahbaz Qalandar a Sayed Sufi

saint, philosopher, poet, and Qalandar was born. And His name was Syed Hussain Shah, he belonged to the Suhrawardiya order of Sufis. He preached religious tolerance among Muslims and Hindus. Thousands of pilgrims visit his shrine every year, especially at the occasion of his Urs ceremony.

Due to the above facts and details, if the readers will starts reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information about the saint who was passed away from the world upon doing his great endeavours and many hard tasks and this work of Islam he was done in the foreign lands so this book is a great book and it will present the ocean of knowledge for the guidance of people

towards the right path of Islam by reading the biography of this holy saint.

In the beginning of this book the translator's brief biography is added for the reader's information and reference.

To write about this great personality of the Sindh area is not only it is difficult, but it is very hard task as he did many great endeavours as for the teaching and preaching of Islam in and around the Sindh region and there were no such personality during his time.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as Hazrat Shaabaz Lal Qalandar was not only a great pious personality of his time in the area of the Sindh but he was also he was well known and famous for his teaching preaching mission work in the Sindh region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Sindh and around this region and there was no such personality during his time.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the

Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

The blessed birth

Hazrat Lal Shahbaz Qalandar was born in Marvand in the month of Rajab in the year 538 Hijri. In the Sindhi *book Qalandarnama* in which one couplet in entering about his date of birth and year. And from that couplet, it is clear that he was born in the year 538 Hijra. And he died at the age of 112 years in the year 650 Hijri. Regarding the date of his birth, it is stated that his father Hazrat Ibrahim Kabiruddin and who was a great

pious person and who was a holy person of his time. And who was used to pass his most of his time in the worship of Allah. And he was such busy in the worship of Allah that he did not care about the marriage for a long period of time. In the book of *Tariq Sindh*, it was mentioned that one night the soul of Lal Shahbaz Qalandar who came in the dream of his father and told him that "You marriage soon and from you, there will be the birth of me." His father told him that " Is it good to come out of the heaven." The soul of the of Hazrat Lal Shahbaz Qalandar told that "Yes, to born in the world is better." When Hazrat Ibrahim Kabiruddin got this indication of the marriage then he was the desire to marry. In those days there was one ruler of the Marvand and his name was Sultan Shah and he has one pious and pure daughter. The Sultan had married her daughter with Syed Kabiruddin. There were much happiness and joy on the occasion of marriage. It is said that Syed Kabiruddin did not come to see her wife for a period of 40 days after his marriage. When some person asked in this matter, then he said that "He found one gram on the earth

and which he was eaten by him so for this reason, there was an effect of that piece in my body for a period of 40 days. When there was no leftover no effect, then I have come back to my house for this reason.”

In this way from the back of such pious and holy father Hazrat Shah, Baaz Qalandar was transferred to her mother. After that then came such

time when from the back of such pious and holy person, Hazrat Shah Baaz Qalandar was born. His father was much happier on the occasion of his son's birth. There was a wave of happiness which spread in all the city. From all sides, people began coming to give congratulation to his father on the occasion of the birth of his son. There was prevailed like a festive occasion in the whole city for this reason. Everybody seemed very much happier on the occasion of the blessed birth of Hazrat Shahbaz Qalandar. So whoever comes there will see him and think it as the blessing for him. Because the people know well that he is the holy person of Allah. He informed his father about his birth and he has also informed him in this matter before his birth to him.

His name

His original name is Syed Usman. It is mentioned in one tradition that after his birth, he was given the name as Shah Hussain. There are many of his titles are there which are mentioned in the books of history. His title Qalandar which is very much well known and famous. Because of the

mystic way he was adopted Qalandaria (dauntless persons) style. So for this reason for this title was becoming very much well known and famous. He was also known with the name Laal because he was used to wearing a red dress always. There is one more of his title Maq dum because he has with his perfection of the knowledge of innermost and manifests as well as he has with his complete perfection in this knowledge. So for these reasons he was called by the title of Maq dum. As many of the people were much benefitted at his hands. For the preaching of the Islamic religion, he was given title Shamsuddin. He was also well known with the title Mahdi. His most well known and famous by the title Shahbaz and the reason for it is that the falcon is a bird which is a fast and daring type. As he used to do whatever work in which there will be much altered, promptness and fastness. So, for this reason, the

people have given the title as Shahbaz. So he began calling as Laal Shahbaz Qalandar (Sindhi: لعل شہباز گلندر), and to this name, he was much becoming famous and well known.

As his original name was Usman and the reason for giving this name and there in mentioned one tradition in this matter that when there was a marriage of his father Ibrahim Kabiruddin was done, then after a longer period of time he was seen in his dream Hazrat Ali Ibn Taleb (R.A). And he told him to pray to Allah for the birth of the pious son to him. Upon this, he said to him that "There will be born one holy boy to him. But keep his saying in his mind that when the boy will be born then give him the name of Mohammed Usman. And the boy will be 384 days older than take him to Madina for the visit and saying Salam to the prophet. Upon conveying Salam at the prophet's mausoleum to go to the grave of Hazrat Usman (R.A). And convey Salam to him there. So it is said that when the dream's prediction was fulfilled and when the boy was 384 days older than at that time he was going to his journey of Madina along with his son. And he

reached to Madina and he was present at the mausoleum of the prophet and has conveyed his Salam to the prophet. Then he has visited Jannat Al-Baqi to convey his Salam to Hazrat Usman (R.A.) there.

Regarding his title Qalandar, there is one tradition is that still he was not born and his father was seen one dream in which he has seen one group of Qalndaer (dauntless) persons at some place. And all of them were singing while beating on a small tambourine with them there. And they were saying in a loud voice that Syed Kabir's son who will be head of the Qalandar person group. After some time when he was born when his father used to watch him very carefully when he will be sleeping in the cradle, then he used to watch his movements and action and which will be very strange at that time. Upon seeing this his father's belief was

confirmed that his son will be head of the group of Qalander persons as per the saying of the Qalandars in his dream and it was a true dream which was seen by him. His father has been able to know since his younger age that in him there were many features of the Qalandar.

Education

Usman Bin Kiberia well known as Shahbaz Qalandar's primary education was as per fundamental Islamic rules and regulation and as per the practice of the time. As per practice, it was written by me that at that Muslim use to give Islamic education since the beginning period. So that they should know the Islamic rules and regulation since the beginning period of life.

Hazrat Shahbaz Qalandar has memorized the Holy Quran at the age of 7 years only. After memorization of the Holy Quran at the age of 7 years and in a short period of time he was becoming an expert in the existing knowledge of Arabic and Persian languages. For this reason, all were surprised in this

matter. In this matter, we get the information from the book *Tariq Feroz Shahi* by Burni, Syed Ahmed Khan's edition on page 48 and 67. *Tariq Masumi* page 40. *Lab Tariq Sindh's* page

35. *Masar al-Karm* Volume one page 85, 287.

Getting favour of spiritualism

There was the darkness of the night, which prevailed every side. The people were sleeping by covering in the blankets as they were tired due to hard daily work so for this reason they were enjoying in the sleepiness. But such dark nights will not be as dark for the students of the truth. But in such dark nights, the student of the truth will find their goal in this matter. There was such night in which one holy person of revelation and miracles who was seen one young man before his shrine

building. He was seen that one young man who was very handsome was there in the cold night by wearing a red dress is looking for his attention and favour there. The pious and perfect, holy person was able to know the name of the student by the revelation that he is Hazrat Usman and who want from him favour of spiritualism.

That pious and perfect person's name was Hazrat Baba Ibrahim Wali. And who was a disciple of Sheikh Jamal Mujraid and who was famous Qalandar of his time. In the book *Nafqat Anas* it is mentioned that Sheikh Najibuddin Ali Bin Baras who, lived in the period of Sadi Shirazi and in that period one perfect holy person was living and his name was Hazrat Sheikh Ibrahim Majzub. As Sheikh Najibuddin died in the year 678 Hijri. So in this matter, such thinking was confirmed that he is that Sheikh Ibrahim to whom one young person was approached and he went into his service to get favour of spiritualism from him in this matter.

In short Hazrat Ibrahim after his revelation has called him inside of the shrine. And he

talks with him for some time. After performing the morning Fajar prayer, he was accepted the pledge of the young new arrival person there. After that, he was trained under his guidance and teaching him for a period of one year. Hazrat Shahbaz Qalandar was pledged on the hand of Hazrat Ibrahim on the chain of Qalandars. It means he has become his disciple in the mystic chain system of the Qalandars. He was done service of his spiritual master with his deepness of soul and life. So after that Syed Usman Marvandi who was able to get status and position in this matter. So after one year Hazrat Ibrahim after giving his spiritual favour and awarded him saintly dress.

The presence of the spiritual master

The spiritual master was given him one stone and staff. And the stone is called Sang Maqbool and now that stone or Sang Maqbool stone is called Gluband. This stone which was got by Hazrat Ibrahim from his spiritual master and whose name was Hazrat Syed Jamal Mujrid. Regarding this stone and staff, there is a tradition that these two benedictions which originally belonged to Hazrat Syed Zain Al-Abidin. There is one tradition that the stone is a remembrance of the imprison period of the Hazrat Syed Zain Al-Abidin. When he was arrested than at that time this stone was put on his neck like a collar of slavery. Another tradition is that this stone is part of the black stone of holy Kaba in Makkah and which was available to Hazrat Syed Zain Al-Abidin from his ancestors.

This stone and staff, which is made of almond which is coming to him from the chain of his ancestors. And which reached to Hazrat Usman Marvandi from Hazrat Syed Zain Al-Abidin. And these two benedictions to Hazrat Usman Marvandi was given to Syed Ali in Baghdad so that he can take these things to Sahwan. Syed Ali, who took these

saintly gifts to Sahwan. Sang Maqbol nowadays it is called and well known as Gluband and it is hanging on the mausoleum of Hazrat Usman Marvandi. And the staff is there in the mausoleum in the north direction. As per tradition, both of the relics are reliable and saintly gifts in their place and from its value and importance. It is a good matter that, like other relics these two relics are safe and secure from the highhandedness of the time. And even today they are in their original shape and condition. Thousands of the people who used to see those relics in the tomb.

The Qalanderi method

What is Qalandari method. In this matter, the author of the book *Qalandari Nama*, Fatah Mohammed Sahwani and who claimed in his book that “ Hazrat Qalandar Shabaz Sahwani Marandi's spiritual chain of Qalandari is having a connection with the prophet through Hazrat Zain Al- Abidin because his genealogical chain is as follows.

Syed Jamal
 Hazrat Ali Bin
 Musa Reza
 Imam Jaffer
 Sadiq
 Imam Zain Al-
 Abidin Hazrat Ali
 Ibn Taleb (R.A.)
 The Prophet

Afterward, this chain was established one chain of the genealogy of the Sufism. In the Qalandari chain, there are two terms are there and one Qalandar and the other is intoxication .First we will see what is Qalandar.

Qalandar (dauntless person)

This is the term given by the Sufi persons and generally, it is said that there are living in the world 2.5 Qalandars. And the details are as follows.

One is Hazrat Laal
Shahbaaz Qalandar
Second is Hazrat Bu Ali
Qalandar Half Qalandar
is Hazrat Rabia Basri

This terminology which is found with the general, persons and which is not there written in any authentic book. And any well known Sufi did not give his opinion about this Qalandar theory.

As a matter of fact, Syed Jamal and, his caliphs in the beginning, are also included in the Qalandar chain and why have been removed from

the list. As per my opinion, they are also included in the branch of the Sufism. But these followers of mystic way are called Qalandars. Their action of the manifestation is not seen much in the look of the people. It means they are not seen in the engagement of worship apparently.

In opposite of it, their action of the heart is very fast as well as much more. And it will be found hidden surely by the look of the general persons. It is said that they are engaged in the worship of Allah in the innermost way. There is one more term in a mystic way and which is called as Malamati (censure sect). But there is a clear difference in Malamati and in Qalandar. Malamati is such sect which is involved in acts against manners and then they claim for it for themselves. But Qalandar will not do such activities for which he will not force others to criticize him in this matter. From the persons of Malamati sect, there were performed some of the miracles and but by the persons of Qalandaria sect, many of the miracles will happen. And Qalandars were found in the condition of ecstasy and rapture. But the

persons of the Malamati sect will be found in the condition of conscience always. Qalandar will not pay attention to the untruth things because he has many actions of his heart. And this act they will hide from the people of the world. The followers of this sect, it means Qalandar people who leave their desires, wishes as well as the intentions and live in a condition of the willingness of Allah. And in it, these followers will find peace of heart. In short, making midpoint of the attention and care and a swell as making the center of the heart of its spiritual passion and which is one attribute of the Qalandars. There are two parts to it. One is asceticism and the other is love. The aim in this matter is that one should follow one and to leave the other. And should not have any relation with the other. Regarding Qalandar method Hazrat Khaja Obeidullah who said that “ One should be kept away from the prohibitions. It means to go against the soul and to follow as which is there from Allah and

which is called the path of Qalandar.” In the research of Sufi persons it is found “That person is Qalandar who leave the world, not married, as well as who is free from tastes of the soul.” Regarding Qalandar in the book *Kashaf al-Lughat* it is written that “ Qalandar is that person who is free from two worlds and who will be in engrossed in Allah.”

Some contemporary pious persons of Hazrat Usman Marvandi

1.Hazrat Bu Ali Qalandar

Hazrat Bu Ali Qalandar who was also a famous and well known Qalander of the chain of the Qalandars. Generally, it is said that there are living in the world 2.5 Qalandars. And the details are as follows.

One is Lal Shahbaz
 Qalandar Second is
 Hazrat Bu Ali
 Qalandar

Half Qalandar is Hazrat Rabia Basri and in this matter, God knew better. The original name of the Hazrat Bu Ali Qalandar was Sheikh Musharaffuddin. But he was getting

the immortal name and fame with his name of Hazrat Bu Ali Qalandar and his genealogical link was a connection with Hazrat Imam Abu Hanifa. In the tradition, it is mentioned that his father who was a well known and famous learned person of his time. And her mother also who was a learned and scholarly woman. So, for this reason, Hazrat Bu Ali Qalandar has got knowledge of Islamic religion. His mother, who was pious and as well as she was follower Islamic Shariah. Hazrat Bu Ali Qalandar was born in the year 605 Hijri in Panipat. In the beginning, he has obtained excellence in the knowledge existing at that time. When he has obtained knowledge than for a period of ten years he was engaged in the teaching

and education and in this way given much favour in this matter in the school which was started near the Qutub Minar area in Delhi.

The date of death of Hazrat Bu Ali Qalandar is tenth Ramadan in the year 724 Hijri . He was buried in Karnal. But in some other tradition, it is mentioned that his relatives who were taken his dead body in a secret way to Panipat from Karnal. So, for this reason, there is an equal number of the rush of the devotees in the place of Karnal, Panipat, Badakheda and in Baghiti.

Glad tidings of Hazrat Rabia Basri

In the old books, it is mentioned that Hazrat Shahbaz Qalandar who used to mention about Hazrat Rabia Basri in his meetings. He used to mention her events with much respect and honour. Hazrat Bu Ali Qalandar who was getting spiritual favour from Hazrat Rabia Basri. Hazrat Rabia Basri, who was famous and well known a pious woman of her time. She was included among the women who have an intimate knowledge of God.

She was also called Rabia Adwia. She used to be engaged in the love and worship of Allah always. One time she asked whether you keep Allah as your friend.? Then she said that “Of course she has kept Allah as her friend.”The questioner has asked again with her that “Whether you keep Satan as your enemy.?” She has said that “Due to a love of Allah’s which made her unconcern and engrossed that so for this reason she could not care about the Satan’s enmity and also she did not have such time with me to think about such matter in my mind.” You can know about her incline towards Allah by her phrases of prayer which is as follows.

“ Oh, God! If I worship You for fear of Hell,
burn me in Hell

And if I worship You in hope of Paradise,
exclude me from Paradise.

But if I worship You for Your
Own sake, grudge me not
Your everlasting Beauty.”

When Hazrat Shahbaz Qalandar was in the stomach of his mother then at that time he was seen Hazrat Rabia of Basra. And she told his mother “Oh daughter, I came here to give glad tidings that your this boy who will be born from you and who will become a lover of the Allah. He will be pious and well known and famous personality in the mankind of Allah. And for his sake a large number of the people will be repent. So my daughter when he will be born then recite the phrase of Islamic creed **LA ILAHA ILL ALLAH MUHAMMADUR RASOOL ALLAH** in his both ears in the loudest voice. And convey my Salam to your great son. So when Shahbaz Qalandar was born then his mother was acted upon the order of the Hazrat Rabia of Basra.

Arrival in Sindh

As per your reading in this book in the previous pages that Hazrat Shahbaz Qalandar was born in Marvand and after travelling and then he was arrived in Multan. But in this matter we could not find information in the authorized books. For this matter, we can only regret because if it was preserved then it will be beneficial much in this matter. As Hazrat Shahbaz Qalandar used to be in the condition of ecstasy always and when he will not be in the condition of intoxication then in such condition he will be in travelling surely. So for this reason it was not become possible to keep the record in safe condition. But in spite of this all are confirmed that he was visited holy tomb of Imam Musa Kazim's son Imam Ali Reza in Mashad. He performed Hajj pilgrimage and he was visited the place where the holy mausoleum of the Prophet in

Madina is there .He was also visited Karabala City.In Baghdad, he was pledged on the hand of Hazrat Ibrahim. And as per his order he came to Sindh .

In the book *Al-Shahbaz*, Jalil Sahwani was written that “ As was said of one pious person of Sabzwari chain that in Karbala City he was met Mir Kalan and who was advised him to go Sahwon.

As per order of his spiritual master, he was left Karabala and it means from Baghdad, he was reached to Sindh.And where he was visited the existing pious persons there.In Baghdad Hazrat Ali Sarmast was pledged on his holy hand and he spent his remaining life in the service of his spiritual master.Till such that his grave is near the grave of his spiritual master Hazrat Shahbaz Qalandar.Hazrat Ali Sarmast's grave is situated outside of the tomb of Hazrat Shahbaz Qalandar near mosque in the eastern direction.

Hazrat Shahbaz Qalandar's arrival in Makran

In the tradition, it is written that he was arrived in Sindh through Makaran from Baghdad. In Makran in the valley of Panjkur and canal of Darqshan's eastern side and he was completed Chilla (**Chilla** (Persian: چله, Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in Sufism is known mostly in Indian and Persian traditions. Elsewhere the practice is often referred to as Khalwa.) in the green ground and he was staying there for some period of time.

During this period due to the effect of his worship and mystical exercise a large people of Makran and Baloch who were becoming his disciples. And among them a large number of the people who were infidels and who were accepted Islamic religion.

It is mentioned in Makaran Gazetteer on page number 309 that due to his connection of this ground it is known as Dasht Shazbaz.

On the occasion of Urs (annual death anniversary) a large number of people of Makaran and Baloch used to visit Sawhun and participated in this annual celebration of the Urs ceremony with much devotion and feeling of the love of Hazrat Shabaz Qalandar. They involve in Dhamaal in the madness. And will show their devotion and madness in this matter. It means that the love and devotion which their ancestors had been centuries ago, which is increasing day by day much more for this reason.

Hazrat Shabaz Qalandar 's arrival in Sehwan

Sehwan which was an unknown area of the Sindh province. To this unknown area one pious Qalandar personality who was given most fame and popularity on the perpetual basis in the world. This unknown area for which even people of the Sindh, even could not know well this area. For this, unknown area due to the sake of foot of the Hazrat

Shabaz Qalandar the place of Sehwan was becoming an international place. The author of the book *Qalandarnama* who was written that Hazrat Usman Marvandi who was arrived in Sehwan in the year 630 Hegira. He was derived this date from one Persian couplet which is as follows.

چوں باز آشیان قدس شہباز
 سیوستاں را نموده جنت آسان
 خود تاریخ آں از روئی اخلاص
 خمود آفتاب دین گفتار

From word of eklas's first alphabet alif in which numeric value of the last line of verse will be added then it will be arrived as the year 639 Hegira.

In this connection as per tradition recorded in the book *Tuhfaal Akaram* that Hazrat Shabaz Qalandar travelled with Hazrat Bahuddin Zikaria and his son Hazrat Saderuddin and all the three have reached by travelling to Thatta and met there with Peer Peeth. The pious was leaving this world in the year 642 Hegira year. And from this event this is known, that Hazrat Shabaz Qalandar was arrived in Sindh before also. But he was not settled down in any place on the permanent basis. In the book *Tariq masumi* and *Tariq Feroze Shahi* it is mentioned that he was met Prince Mohammed and who son of the Sultan Ghiazuddin Balbon of Delhi Slave Kingdom and this prince who was appointed as governor of Multan in the year 669 Hegira. Its meaning is that he was appointed after the death of Hazrat Bahuddin Zakeria. As Hazrat Bahuddin Zakeria was died in the year 661 Hegira. Its meaning is that Hazrat Bahuddin

Zakeria was entered to Multan before 661 Heigra year. And which confirm that he went to Multan during the life period of Hazrat Bahuddin Zakeria and after that in the year 669 Heigra year he was met Prince Mohammed when he was governor of Multan.

In this connection there is well known tradition available there that he was participated in the Sama meeting in Multan with Hazrat Saderuddin Arif there and which was organised by the Prince Mohammed. After end of this Sama meeting Prince Mohammed was requested of Hazrat Bahuddin Zakeria to stay in Multan. And which was rejected by him in the style of dauntless person. So it is said that he was settled down in Sahwan so for this reason he used to come back to Sahwan after end of his travel and tourism.

First miracle in Sahwan

Hazrat Usman Marvandi who is well known and famous as Shabaz Qalandar when he was deciding to settled down there then he was stayed at the same place on which his tomb is situated there. At that time there was not done any good deeds by the people of that place. As the prostitutes women have established their brothels in Sahwan. In all area of Sahwan Sharif his look was selected this place of Sahwan as he was decided that to give perpetual fame and porpularity to this place. Even though his arrival was not like of any king which made panic in this matter. But it was arrival of a darwesh person. So there was no effect on the commercial life of the Sahwan area.

The prostitutes women were used to be ready with much make up and decoration of the dresses on their bodies. As their customers used to come there with adornment. But nobody able to know how great and pious personality was arrived in their area. And one Fakir has come and staying there. They have not cared in this

matter as they know that this Fakir soon will move from this place to another place. But they did not know that the Fakir came to their place till the time of the judgment day. But it can be said that the Fakir came to this place to change the fate of this area. The people and the residents of the area could not able to think this Fakir will become cause of the reason of name and fame of their area. And religious people will give respect and honour to this area by the name of this Darwesh and Fakir person. They will not call as Sahwan only to this place ,but they call this place as Sahwan Sharif. Because in this place Allah's pious and beloved person is taking a rest in his mausoleum.

But now it was happening there that with for every prostitute there was about coming of many customers to see her but the men were not

fullfilling his sinful desires.Apparently there was not have any kind of illness with the customers in this matter.But actually they come to see those prostitutes to fulfil their sinful desires there.So it was not knowing why they were not becoming successful in this matter.And if there will be such event for one or two but the situation is same with the all prostitutes women and their customers in this matter.So for this reason all men and women were equally worried and upset with this matter.And they began thinking that what is reason in this respect.?When this news spread in the place so for this reason people began thinking about what extra ordinary thing which was happened and due to this reason such kind of condition is prevailing in the place.

The prostitute women and bad natured people were gathered in one place and they began discussing about the problem. But inspite of their meeting and discussion which were held and which was not solved the problem.And all endeavour were become failure without any result in this matter.Because apparently there was no

defect and illness and which was not found in the bad natured men of the place. During this time some one told them that there came one darwesh person in this village and who is beautiful, very much and along with him there is one more young man and both of them are sitting under the sky quietly. Then the people of the place were able to know that all this was done by the darwesh person who came to their place.

Slowly the people of village were able to know that darwesh who is a personality of the miracles and revelation. So for this reason all people began to present themselves in his service. But he was not paid any attention to anybody. But he used to sit there in the condition of intoxication and rapture. He did not advice to anybody. And did not welcome any person at his place of sitting there .

Slowly people began gathering around him and they have left their previous bad deeds. And have reptence in this matter. And they have got guidance from the Sheikh of the time.

The other thing which was happening in the area as such the area which was lost a long time ago its freshness and as soon as he was come there then lost freshness began coming back due to reason of his blessed feet in this area. So for this reason the area began looking as fresh and beautiful as before.

Hadrat Skindar Budla Bahar

Skindar Budla Bahar who has much love and affection with Hazrat Shahbaz Qalandar. Also Hazrat Shahbaz Qalandar used to love and have much affection with Skindar Budla Bahar. There is tradition that there was one fort near the tomb of Hazrat Shahbaz Qalandar. During his time there was rule of one king and whose name was Raja Chopat and who was done cruelties on the

areas of Sahwan and its nearby places. The stories of rude Raja's cruelties which were become famous and were on the tongues of the people of the area for this reason.

It was well known that general people were worried and upset due to Raja's cruel deeds. As he was Hindu Raja so for this reason victims of Raja's cruel acts were Muslim persons there. Even also his treatment with Hindu people was not good also. All persons were worried and in a helpless condition for the Raja's cruel deeds in the area as the Raja has strong army in large number.

In the country limits of the rule of the king nobody was not happy due to Raja's cruel acts in the area. But those persons were happy on

them there was kindness and favour of the cruel Raja of that area. In those days the people have informed him that there is one Majzub (one lost in divine meditation) and Qalandar who is in madness of love of Shahbaz. And to him in the world there is not liked by him other than Lal Shahbaz Qalandar. Also Raja Chopat who was able to hear the mystic slogans of the Majzub. So Raja was asked about him then he was told him that Qalandar is disciple of Shabaz Qalandar then he was asked the Majzub to come near to him. The Raja was asked him "Whether you always make slogans and go here and there." So the Majzub told him that " He is such person who will make slogans and my master is Hazrat Shabaz Qalandar. Upon saying this that Majzub began making slogans in the madness way. Then Raja Chopat was asked his name so it was told him that the majzub's name is Skindar Bodla. Raja told Skindar Bodla that not to say name of Shabaz Qalandar . And did not make slogans. But he began making slogans loudly.

That Raja's rudness was increased very much in this matter and so he was given

orders to sacrifice him and to be cook his flesh and served in the dishes. This was a cruel initiative which was given by the Raja. The Raja was giving orders to eat flesh to the nation which is not in habit of eating flesh. In this way Raja was giving orders to eat flesh to his religious people in this matter. But the eaters were also cruel people who were happy that they are eating the flesh of the Muslim person.

At one side the flesh of Skindar Bodla was began eating there by the people of the Raja. And at the other side Hazrat Shabaz Qalander was engage in Dhamaal in the madness and at the time of Dhamaal he used to call Skindar Bodla and who used to present in his service of his spiritual master where ever he will be available at any place. But it was happened this time that when Hazrat Shabaz Qalandar hazrat was called him then at that time there was happened such a strange event upon the

persons who were eating flesh of Hazrat Skindar Bodla secretly in the fort of the Raja.Those who eated pieces of his flesh so from stomach and those who were eating the pieces of the flesh in the mouth which were began coming and gathered before Hazrat Shabaz Qalandar hazrat.Also the pieces of the flesh which were in hot pot were also came before Hazrat Shabaz Qalandar and when all these pieces of flesh were have been reached before Hazrat Shabaz Qalandar and taken shape of the human body and which was become body of the Hazrat Skindar Bodla .Hazrat Hazrat Shabaz Qalandar has called Raja before him and has told him that "You have killed my disciple. And flesh of my disciples you have given to your people in the fort for eating them there.He was asked him to see that the body of my disciple now gathered here in the human shape. Upon seeing this Raja was become upset for some time but he did not regretted in this matter for his cruel act. But the cruel persons when their un-fortunate time will come there then at that time they will not regret for their bad deeds for this reason.And it was seen this

rule and methods of cruel persons. And even upon seeing the apparently condition they will not regret for their mistakes and faults in this matter. So for this reason they will become even more proudly and arrogantly in this matter.

The Raja told Hazrat Shabaz Qalandar that "He was killed that Majzub as he used to watch his daughter as who will used to sit in the window of the fort wall and where she will dress her hairs there. That Majazub used to be before her and he was become her lover. So for this reason when he was come to know about this event and due to his disrespect he was killed him in the fort."

Hazrat Shabaz Qalndar was given his advice him that he will face consequences for this brutal act.

But Raja was went from there by giving him word of warning to his palace. But before giving from there he was framed falses changes against Hazrat Shabaz Qalandar and his disciples.Upon his going he was put down his beggers's bowl there.Upon seeing this it was not any matter of concern.Also the persons of devotion who were sitting there did not notice in this matter.But soon it was known the Raja Chopat fort's was becoming upside down there and all fort people and cruel ruler was died.

Those who have seen the area and they say that still there available historic signs of the fort and from it there will be find different things from the sight of the fort of the Raja Chopat.Hazrat Shah Qalandar who was buried live the cruel king and his supports there within one second of time there. And he was closed down the file of their cruel deeds instantly.And after that it was remained the stories of the Raja Chopat and its people who lived there in fort area and due to this reason mankind was taken a sigh relief in this matter.

Shah Qalandar who was build the tomb of his dear disciple near that destructed fort. There is *Dhamaal*, (or meditative dancing ceremony) on the tomb of Skindar Bodla Bahar which is different from the Dhamaal on the tomb of Shah Qalandar. There is

tradition that when began passing on thursday night and at that time Fakirs of Skindar Bodla Bahar while wearing colorful dress and by fastening tinkling anklets in their feet they used to go from tomb of Shah Qalandar to tomb of Skindar Bodly Bahar. And it was a scene of rapture and intoxication. The people while performing Dhamaal at the tomb of Skindar Bodla Bahar show their devotion to him as he was died in the love of his spiritual master. But his spiriutal master was removed the persons from the world who killed him there. While using his spiritual powers he was made them a sing of lesson till the day of the judgment in the world. Still today from

the fort there will be available something as treasury trove from there. If there will be find one thing from the fort area which will remind the events of Skindar Bodla Bahar in the minds of the people and also make a fresh and new way. The tomb of Skindar Bodla Bahar is situated near the fort where he used to sit there during his life period.

There were many companions of Hazrat Shah Qalandar who used to live with him during his life period .If it will be written about them by compiler of this book then there will be required a big volume of the book in this matter. Also it will be required to refer history books with deep thinking. But there is written below list of all pious persons of Allah. So that you know their names in this matter.

The pious persons who were benefitted by the favour Hazrat Shahbaz Qalandar

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1. Hazrat Skindar Bodla Bahar

His tomb is situated near the fort area where he used to sit there during his life period.

2. Syed Ali Sarmast

He was came with Hazrat Shahbaz Qalandar from Baghdad. His grave is situated inside of the tomb of the Hazrat Shahbaz Qalandar and outside of the tomb of Hazrat Shahbaz Qalandar behind under small tomb there.

3. Syed Abdul Wahab

It is said that he was nearest and dearest disciple of Hazrat Shahbaz Qalandar and he was done too much his service of Hazrat Shahbaz

Qalandar.But after death of Hazrat Shahbaz Qalandar he was made his own hermitage for himself and which is called in Sindhi language as Kafi.The general personal called it as Kacheriwali Kafi.

4.Syed Abdullah Shah Alwai alias Syed Adil Daryasha

There is tradition about Syed Abdullah Shah Alwai that he was made his own hermitage for himself and began giving spiritual benefit to the general persons. His shrine is well known and famous as shrine of Adil Shah.

5.Syed Salahuddin

He used to pray Tahjud supererogatory prayers.Also he used to pray supererogatory prayers.He used to spend whole night in the worship of Allah.As per tradition which is taken from book *Al-Shabaz* it is said that Salahuddin was arrived in Sahwan after death of Hazrat Shahbaz Qalandar.

6.Syed Mir Kalan

There is tradition about Syed Mir Kalan that he was stayed for some time in the village in the suburbs of Sahwan and which is

called as Khaberwat and after that he was came to Sahwan. For the office of Hazrat Usman Marvandi his sons were becoming partners. The names of his sons are as follows. 1. Syed Mir Khusro 2. Syed Mir Anwar Ali 3. Syed Kaban Shah and who was a famous and well known pious persoanality of his time.

7. Syed Bhora Badal Shiar

About him there is an event which is related which is as follows.

“ One day one nice cot was placed before him and he was requested to sit on it in comfort instead of sitting on the brick. But he was refused in this matter because in the chain Qalandaria there is no requirement of the worldly and bodily comfort. When he was infomed to him that it is

order of Hazrat Shahbaz Qalandar then he was accepted it as felicity for him.In the tradition it is mentioned that till his whole life he was used to sit on that cot.For this tradition the custodians of his shrine are still following it in their practice.It is happened that at the time of Dhamaal under flag Fakir of Kafi of Syed Bhora Badal Shiar who used to stand on the cot while folding his hands with much respect and honour.Till the continuance of Dhamaal program that Fakir used to stand on the cot in his same condition.

Hazrat Shah Goderu

It is mentioned in the tradition that when Hazrat Shahbaz Qalandar used to travel for the Islamic preaching work then during the period of travel Shah Goderu who used to carry the rag dress of Hazrat Shahbaz Qalandar and travel with him in the journey.It is my opinion in this matter is that for this reason his name began calling as Shah Goderu but actually his name was Syed Abdullah Shah.

Once Hazrat Shahbaz Qalandar was given

him order to stay on one hills and that hills was near the mountains area of the Dadu.Sheikh Dadu was stayed on that hill till his death. But he was not disobeyed the order of his spiritual master. And on that hills his grave is situated.

Peer Peth Shah Alam

His original name was Hussain but his patronymic name was Abul Khair and title was Shah Alam. And with this name he was obtain name and fame with Peer Peth Shah Alam. Hazrat Peer Peth Shah Alam who died on 12the Rabil Awwal in the year 646 Heigra.His grave is situated in the cave of the mountain in which he used to be engaged in the worship and mystical excercises of Alalh.On 12the Rabil Awwal 12th the annual urs cermoney is held every year in which a large number of the people used to attend for the fulfillment of desires and wishes of the who visit his grave.

Hazrat Laal Baker

He was also obtained favour from Hazrat Shahbaz Qalandar. His resident was near Pesini seaport. There is one tradition about him that he was used to engage very much in the worship of Allah. Due to special favour of Hazrat Shahbaz Qalandar he was reached to the place of perfection and he was obtained title as *Laal Baker*.

Hazrat Laal Musa

It is likelihood that this pious person who was obtained spiritual favour and benefits from Hazrat Shahbaz Qalandar after his demise. And from his name his devotion is shown with Hazrat Shahbaz Qalandar.

The presence of Hazrat Shahbaz Qalandar in Ajmare Sharif

Hazrat Shahbaz Qalandar was visited the mausoleum of Hazrat Khaja Moinuddin Chisti. He was sat in the masuleum and he has obtained spiritual favour and benefits from there. The favour of the look of Hazrat Ibrahim Quaderi was there with him. This favour of colour of Qalanderia chain which he has obtained in the innermost way. By

making easy the destination of truth of the mystic knowledge he was re-started his journey. In this matter he was received indication from the shrine of Hazrat Khaja Moinuddin Chisti in the innermost way. As his visit of the shrine was approved in the Ajmare Sharif. So as per one indication of innermost way he was left from Ajmare to Delhi.

The first miracle of Hazrat Laal Shahbaz Qalandar

With reference to Hazrat Shahbaz Qalandar's arrival in Multan this event which is very much well known in this matter. When Hazrat Shabaaz Qalandar was arrived in outside of Multan along with his some friends. And he was camped in the jungle area. As there was a month of Ramadan so, for this reason, all were kept fasting. He has had some

wheat with him so for grinding it, he went to the village. As the women in the village who used to grind the wheat after taking some charges for it. For this work, he went here and there and he was reached on the house of one woman in the village. Where one woman was grinding there the wheat. When that woman has seen Hazrat Shahbaz Qalandar's beauty and magnificence, then she could not able to control herself in this matter. Even though she was a married woman, but there came a bad intention in her heart for this reason. So she was standing with bad intention. She came to her house door and she has asked him that, "Why he is standing there." And he told him that "He wants to grind of the wheat." So then she has taken him inside of the house. He was given wheat to that woman. And that woman began grinding the wheat and during the grinding time she was looking at Hazrat Shabaz Qalandar with her bad intention of lust there. And she while smiling, she was trying to get his attention toward her. But Shah Shahbaz Qalandar did not pay any attention towards that woman and he has engaged himself

there in the invocation of Allah. But still, she was looking at him with her bad intention. When there was the broken limit of patience, of that woman so by looking the bad intention of that woman Hazrat Shahbaz Qalandar was stood by leaving his wheat and he went toward to the door of the house.

That woman who was crooked nature and bad character and she was able to know that this darwesh person who is going away from her hand. So she has caught the edge of his shirt and she told him that "If you will not comply with my desire, then she will make loud and cry and blame against him in this matter." But he advised her that as she is a married woman so for this reason for her looking for an outsider man is illegal. I am keeping fast so do not cause trouble to me in this matter. And do not involve for me for a sin. He was giving her a lesson of good deed and showing her the right path, but with that woman, there was

overpowering of the Satanic act upon her. And when she was seen that he was not coming under her control.Then she began making loud and cry. She made loud and cry of the thief. So upon hearing of the loud and cry of the woman about thief the villagers came out of their houses. And gathered there and have asked with the woman what is the matter with her.? Then she told them a false story about him.Upon hearing the story of the woman the villagers were taken both of them to the office of the Qazi. When Qazi was heard about the event, then she told him also false stories about him.Then Qazi paid attention toward Hazrat Shahbaz Qalandar and when he was seen him, then there was prevailed the condition of rank and dignity upon him.And he was able to understand that surely he is a pious person.Qazi with great respect told him, "Oh pious person this woman was framed a grave charge against you. So what do you reply in this matter ? and it is such blame for which there is no recovery of you in this case without submitting of the proof in this matter".Hazrat Laal Shabaz said with much satisfaction that

"Oh Qazi there is the only personality of Allah who is free from faults and defects." He said "In his clearance he will present the small boy of the woman. And who is in the lap of his father. And who was there at that time in his cradle and watching everything there." All people were surprised to hear this matter. And they began saying that, "Whether small boys will speak?." Then he said that, "Oh Qazi I am not a sinner and the matter which is concerned about the boy's talking and who was asked to Prophet Eisa in his childhood to talk and the same one will also ask this boy to talk about this matter." At that time Qazi had asked boy's, father, to take the boy and he should come before him. So the boy was presented before the Qazi. Hazrat Shahbaz Qalandar addressed toward the boy and he was told that "Oh innocent personality that Allah's holy personality who was given power to Prophet Eisa in his childhood period. And by assuming the presence of that holy personality of Allah you give witness

that when I was present in your house and what you have seen by sucking your thumb. And what there was a conversation which was held in between us there."

Now watch the great power of Allah and miracle of Hazrat Shahbaz Qalandar that the boy who was in the lap of his father and who in louder voice told that "Whatever this person is telling which is true and my mother is telling false. The real wrongdoer is my mother. And who has seen this person with a bad intention, she pulls out his edge of the shirt." Upon hearing the conversation of the boy there was trembling which was prevailed upon all people. And Qazi was standing from his place and was kissed the hands of Hazrat Shahbaz Qalandar and asked him to sit on the throne along with him. That woman was regret in this matter and she asked him to forgive her mistake. And she was repented of her sins. This miracle of Hazrat Shahbaz Qalandar was spread in the city like a jungle fire.

**Some places which are connected with
Hazrat Shahbaz Qalandar Sahwan**

Sharif

Hazrat Usman Marvandi well known as Hazrat Shahbaz Qalandar when he has decided to settle down in Sahwan then he was stayed at the same place on which his tomb is situated there. At that time there was not done any good deeds at this place. As the prostitute women have established their brothels in Sahwah. In all area of Sahwan Sharif his look was selected this place. As he was decided that to give perpetual fame and popularity to this place. Even though his arrival was not like the arrival of any king who made throne in this matter. But it was the arrival of a darwesh person so the place which was the center of the prostitutes where there will be done sins and which were have been stopped there where Hazrat Shahbaz Qalandar has put footstep here.

Due to his coming there the prostitute women have got guidance from his blessing for the right path. Also the people of voluptuous who able to get right path.

Yes, this is such place of Sahwan then this place of land which was become well known and famous in the world due to name of Hazrat Shahbaz Qalandar. The special and general persons used to call him as *Sahwan the Sarkar* and its mean the king of the Sahwan. Even though he could not control the throne of the Sahwan. And he did not ruled on the Sahwan. But the people of Shawan called him with the title of the *Sahwan the Sarkar*. He was a Fakir and not the king. The names of those kings which will be find only in the history books. But the name of the Fakirs which will be find on the hearts of the persons.

When the worldly kings were dead and in their place new kings will become their successors. But Hazrat Shahbaz Qalandar is still in his grave as king there. The subjects of the old king will become subjects of the new king. But subjects of the Hazrat Shahbaz Qalandar even after passing of the centuries

is same and after race by race is same subjects and they did not accept another king. They did not called subjects but they feel his slavery as a matter of pride. Among there is overwhelming majority of such devotees who have seen Hazrat Laal Shahbaz Qalandar. But his slavery is coming by generation to generation and which is still continued. Because in their hearts the devotion of the Hazrat Shahbaz Qalandar is much found there. And in such devotion there is no matter of greed for them.

If in devotion there will be found any purpose or greed then for this reason such devotion which will not be established for long time basis. Because when that purpose which will be fulfilled then at that time devotion will be ended soon. And it will not be grow further. Also it will be happen like that suppose when that purpose which will be not

fulfilled then at that time devotion will be ended soon. That devotion which is there with the devotees of Hazrat Shahbaz Qalandar and which will not decreasing but it will be increasing more and more. Suppose if one person who visits Sahwan for his worldly purpose and if it is not fulfilled then in that condition that person will not blame in this matter and he will not say that he will not visit Sahwan next time. Because in such devotion of that person there was no purpose at all. It is right that in his visit there was his worldly purpose. But there was not only his aim in the journey. But in this matter really there was hidden his devotion with him. And devotion which was there still to him. Even there will be find devotion of the persons with the city of Hazrat Shahbaz Qalandar.

Yak Thanbhi

Regarding one Yak Thanbhi cave there is tradition which is well known in Sindh that Hazrat Ali Ibn Talib have visited this cave. And except this Mehrak Yousuf who was mentioned in his book *Mazhar Shahjani* on its page 27 which is as follows.

”میوید کاظر گاه حضرت علی است“

“ In the north direction of this cave there is one grave is available. Regarding this there is tradition that it belongs to the disciple or servant of Hazrat Shahbaz Qalandar and who died during his service. Also there is another tradition which is well known that this grave is belong to one wealthy businessman and that businessman was effected very much by the personality of the Hazrat Shahbaz Qalandar so for this reason he was left world and its luxuries and came into the foot of him. And he was lived till his last life in the foot of the Hazrat Shahbaz Qalandar .

Dast Shahbaz

From the name of Dast Shahbaz it is known that it is a desert place. Beause the meaning of the dasth is desert. But actually it is a green

field. This field of Makran is situated in between of valley Panchkur and canal Darakshan's southern direction and in this plain Hazrat Shahbaz Qalandar was performed Chilla there. When he was completed his worship and mystical exercise at this place so for this reason when Baloch people have seen worship then in large number of many thousand Makarani Baloch people have become his disciple. So for this reason the residential area of this plain is well known with Dasth Shahbaz.

It is said that on the occasion of Urs ceremony in the large of many thousand Makarani Balaoch and Makrani who present at the tomb with much devotion and love and where they will perform Dhamaal in love and madness. At the place where Hazrat Shahbaz Qalandar has peformed Chilla there is still available hermitage in the valley of Panchkaur and canal of Darakshan's southern direction in the green pasture land.

Qalandari's Kandari

Hazrat Shahbaz Qalandar who met on the mountain with Hazrat Haji Manghu Pir and at

the place where was started one stream from there. That stream is still well known and famous. In the book *Tuhfaakaram* it is mentioned as follows. “ On the mountain of Hazrat Haji Manghu Pir there is one water stream which is known as Hazrat Shahbaz Qalandar ’s Kandri. And its both sides there are gardens which are situated there.

In Karachi there is one lane which is known as Kamil Gali and in this lane there is on hermitage and which is connected with Hazrat Shahbaz Qalandar. The devotees of Hazrat Shahbaz Qalandar used to visit this place with much devotion.

Ganju Takar

In Tandu Ghulam Hussain in Sindh, Hyderabad in the foot of hill of the Ganju mountain there is available one hermitage. At this place where Hazrat Shahbaz Qalandar has performed Chilla and he was staying for some period of time there. And which is connected with Hazrat Shahbaz Qalandar. The devotees of Hazrat Shahbaz Qalandar used to visit this place with much devotion.

Laal Bagh

There is one garden in Sahwan Sharif at the place where Hazrat Shahbaz Qalandar has performed Chilla. There are many trees of Bair (a kind of berry) and dates in the name Hazrat Shahbaz Qalandar. Also, there are many beds of he flowers. There is tradition that under this tree Hazrat Shahbaz Qalandar who was performed Chilla there. This tree is well known as Laal Joulto and near this tree there is one mountain and in which there is a stream.

Death

When the time of death Hazrat Shahbaz Qalandar came near than at that he was

advised his students about the Qalandari mystic way and was shown his final place of burial. Then he was sitting in meditation. And he was engaged in the worship of Allah and he was died in the condition of the mediation. And after the funeral bath he was buried at the same place where is his tomb is situated in Sahwan Sharif and which is pointed by him before his death. His funeral bath place is there in the western direction in the shrine building. He was died in the year 650 Heigra.

About the death of Hazrat Shahbaz Qalandar it is written in historical books that when the death time came near to him then there was prevailed such condition upon him that when the prayer time will come then he used to become in the conscious condition and he will perform the prayer. It is said that he was said the following phrases by his

tongue. And he was looking at the sky. Then he raised his two hands for the prayer to Allah.

“Oh Allah your sinner slave Mohammed Usman in demand of your mercy. Give me shelter in your shade of mercy. So that I can get the salvation from the punishment. Which you have kept for ready for your sinner persons. Oh Allah in my life I have tried my best to propagate your liked the religion of the Islam. My Lord, in my endeavours if there is left any defect then forgive me. Oh Allah forgive my each and every mistake and accept this my prayer. Oh Allah give strength to your religion. To include the persons who follow the right path among your friends. Oh my God those persons who love the prophet truly, who will follow your pious persons the caliphs of the prophet. And who follow righteous path, so for this reason make such persons as your friend in the both worlds and increase their grades.”

After the prayer his hands were falling down on the bed and his body was becoming straighten and from his tongue the Islamic creed

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ الرَّسُولُ إِلَّا was continued and by reciting he left this mortal world.

The construction of the shrine building

The construction of the shrine building of Hazrat Usman Marvandi alias Laal Shaaz Qalandar was constructed during the reign of Sultan Feroz Shah. It means on the 7th Rajab in the year 757 Hegira by his local ruler Malak Ekthiaruddin who was completed the shrine building by his personal interest. This building is comprised of the six tombs upon the grave of Hazrat Laal Shaaz Qalandar. There was inscription on the building and its details are as follows as per the book *Lab Tariq Sindh* on page number 9.

The details of the holy persons who were benefitted by the Hazrat Laal Shaaz Qalandar upon his death

Upon the death of Hazrat Usman marvandi alias Laal Shaaz Qalandar the worshippers and ascetics persons who got favour from him.The list is very lengthy and very large.But we are mention the details of some of the persons in the brief for this reason.Because the favour of the Sheikh of time is still being available and it will be continue by the judgment day by the grace of Allah.The people who visit the tomb of Hazrat Laal Shahbaz Qalandar in the large number of the many lakhs.As they get favour so for this reason they visit the mausoleum of the Sheikh of time Hazrat Laal Shaaz Qalandar.Otherwise in the time of each for himself the people did not have time.The running of the caravans of the people toward Sahwan in the style of madness and fondness and for it there must be some reason in this matter.As per thinking of the compiler of the book all these visitors are among the persons who got favour from by Hazrat Laal Shahbaz. As his grave is in Sahwan Sharif which is famous evev today for the fulfillment of desires and wishes of the persons who visit his grave.

Sheikh Makan

About Sheikh Makan the author of book *Tuhfa Akaram* said that "In the olden days the custodians of mausoleum and its key holders who belong to pious persons of the Sheikh community. Sheikh Makan who was passed away from the world was among them. In some other place in the book, the auhor of *Tuhfa Akaram* written that "One time **Sadat** (Arabic: سادات) is a suffix, which is given to females believed to be descendants of the Islamic prophet, Muhammad.) who was taken the key of the shrine by force. But Allah was keeping their respect that inspite their try they could not open the door of the shrine building. As such that they have called iron workers to open the key of the door. At last due to their failure , they have given back the key to Sheikh family member and who was open the door of the shrine with ease. (As per reference from book *Tuhfa Akaram* on the page 136-137).

There is tradition available about him that he used to be always in the condition of the intoxication and quiet. About him it is also said that his name was Sheikh Mankan. And his grave, which is available inside of the tomb. A large number people were his devotees. For this reason as mentioned above the people of Sadat did not like him.

Hazrat Maqdoum Balawal.

He was a pious personality and having a great status with him. He was obtained favour of innermost from Hazrat Shahbaz Qalandar. His grave of light which is situated in the Bagahban Taluk in the district Dadu. In every lunar month on the first Friday there will be held the ceremony there. Hazrat Maqdoum Balawal was a great learned person of his time. And he was having darwesh habit as well as he was having a pious personality. In the book *Tuhfa Akaram* it is mentioned that "He was a great a personality and who attained realization. In the knowledge of the manifest also having a higher level." (*Tuhfa Akaram* page 359).

About Maqdum Balawal in the book *Tuhfa Akaram* it is mentioned as follows.

"Maqdum Balawal who used to sit in the big water pot in the night during his worship

time. When he used to come out of the water pot, then water began moving in the circles unless and until it will not be thrown in the river water then.”

Hazrat Maqdum Balwal was a great pious person who has much love for the motherland. He was a person of aseptic, piety, as well as a great learned person of his time and he had excellence in the knowledge of manifest. He was connected to the spiritual chain of Suherwardia. And the founder of this spiritual chain was Sheikh Abu Najib Al-Quaderi. And his great caliph was Ammar Yasir and whose disciple was Hazrat Najamuddin Kibria.

He was related with Sama family. This family was become ruler of the Sindh. He was having darwesh type pious personality. In the last period of ruler of Sama family and when Jam Feroz it means in the year 926

Hegira when Shah Baig Argwan who attacked on the Sindh. And after conquering Tatha he was went toward Sahwan. On that occasion Maqduum who was contacted with the leaders who have good character and lovers of the Sindh and he was gathered army against Shah Baig Argwan. So at Titly place and there was a great battle which took place but all these leaders who gathered in urgently so for this reason there was no coordination among their army units. So for this reason they could not defend the trained and regular army of Shah Baig. And during the battle many leaders of the Sindh were defeated and killed and Shah Baig's army was becoming successful.

After the success Shah Baig was started endeavours to find out the person who was behind of the big battle. He was told that this is the work of one person and who was behind this waging war and who is a darwesh person.

Shah Baig was called Maqduum Balawal in his court and he was accepted his role in this matter and so for this reason Shah Baig was martyred Maqduum Balawal.

Maqduum Balawal who was connected with the spiritual chain Suherwardia but he has much devotion by heart with Hazrat Laal

Shahbaz Qalandar. In the tradition it is mentioned that he used to visit shrine of Sahwan Sharif on the regular basis and get spiritual favour from there. It is said about him that he used to take very much care and attention for his worship and mystical exercises.

Hazrat Shah Latif Bhatai

He was well known and famous poet of Sindh as Hazrat Shah Latif Bhatai and about him also there in tradition in which it is mentioned that he was obtained spiritual favour from Hazrat Laal Shahbaz Qalandar. And about him also there in tradition that he used to visit the shrine and he was got favour of the school in the shrine building of Hazrat Laal Shahbaz Qalandar. And there also one tradition that he used to visit shrine building and he used to stay in hermitage of Shah Auladi. And used to visit frequently the mausoleum of the Hazrat Laal Shahbaz Qalandar. If

we look the life biography of Shah Latif Bhatai in which there will be find proof of his visit of shrine of Sahwan Sharif.

In the book *Latif Latif* by Deen Mohammed Wafai in which who was mentioned that “Shah Sahib who used to stay in Sahwan in the house Maq dum Deen Mohammed Siddiqui. Maq dum Mohammed who was a great learned person, as well as he was sufi person and a darwesh who belong to spiritual chain of Suherwardia.

Maq dum Mohammed who was strictly followed Islamic law and which is called Shariah law. He was a advisor of Shariah law and as well special advisor to the ruler of Sindh Miya Noor Mohammed Kalhoda. And in his rule he used to give legal opinions also.

In the book *Latif Latif* by Deen Mohammed Wafai in which who was mentioned on the page 89, 90 that “Maq dum Deen Mohammed who was much love and affection with Shah Latif Bhatai that once he was exchange his turban with him for this reason.” And on that occasion he was said that Latif is my friend.”

With such love and affectin when he will use to visit Sahwan then he used to visit shrine in Sahwan on the regular basis. There is available favour of Hazrat Shahbaz Qaladandar in his beautiful poetry.

Hadrat Quader Baksh Bedil

Hadrat Hadrat Quader Baksh Bedil was born in the year 1230 Hegira corresponding to 1814 year. And he was from Rohadi area. He was a great sufi person of Sindh as well as learned person and well known and famous poet of the Sindh Province. He was obtained innermost favour from Hazrat Laal Shahbaz Qalandar.

Hadrat Bedil was obtained excellace in the knowledge of the manifest only in the age 14 years. After this he was began visiting the tomb of Hazrat Laal Shahbaz Qalandar. So he got favour from there. Upon getting favour of Qalandari then he was began writing of poetry in Sindhi language. And soon he began writing higher grade poetry in the Sindhi language. And soon it was become popular and famous. With Sindhi

language he was also wrote some poetry in Arabic, Persian, Urdu, Hindi, and Seraiki language.

Hazrat Bedil has written much poetry in the praise of Hazrat Laal Shahbaz Qalandar in the above languages and from which it is shown much devotion in this matter.

Hazrat Bedil after writing immortal poetry he was left this world on 16th Zequad in the year 1289 Heigra.

Mohammed Mohsin Bekas

He was son of the Hazrat Bedil. And his pen name was Bekas. He was well known and famous poet of the Sindhi language. Bekas was left this mortal world in his youth period. He was born in Rohdi on 27 Jamad Thani in the year 1275 Hegira corresponding to 2nd February in the 1859 year. Bekas he has got favour from the shrine of Hazrat Hazrat Laal Shahbaz Qalandar and Bedil like his father. He has wrote much poetry in the praise of Hazrat Laal Shahbaz Qalandar. And from every couplet there is available much devotion of Hazrat Laal Shahbaz Qalandar .

Hazrat Bekas was died at the age 23 years in the year 1298 Hegira corresponding to the year 1882.

Syed Nathan Shah

Syed Nathan Shah son of Syed Moin Lakhvi who was disciple of Syed Gulab Shah and who was son of the Salahuddin and who acted as custodian of the shrine. He has got spiritual favour from Hazrat Laal Shahbaz Qalandar. And in his memory he was constructed one shrine in Tatha. And at this place he was given spiritual favour to many persons.

Nain Shah alias Nain Fakir

He was benefitted by the spiritual favour of Hazrat Laal Shahbaz Qalandar. He was written standard poetry in the Sindhi language. Nain Shah alias Nain Fakir who famous and influence person of one village in the Gadhi Yasin Tahsil. He has much devotion with Hazrat Laal Shahbaz Qalandar. When there was favour of Qalandari upon him then he was sold away his property in the village and he was shifted to sahwan Sharif on the permanent basis. He was constructed one building

for fakir and darwesh persons. And even to day it is well known with his name as *Nainji Fakiri Kafi* in Sahwan. In Sahwan Sharif used to walk around there reciting Kafi (**Kafi** (کافی (Shahmukhi)), {lang- pa|ਕਾਫੀ (Gurmukhi)), Sindhi: کافی) Urdu کافی is a classical form

of Sufi poetry, mostly in Punjabi and Sindhi languages and originating from the Punjab and Sindh regions of South Asia.) in loud voice. In the people his devotion which is worth seeing.

The compulsory rites in the shrine building

Some time some tradition which will turn and become rituals on the permanent basis and which will become for that person's or memorable of the shrine which will become compulsory part of them. In the shrine of Hazrat Laal Shahbaz Qalandar there are some rituals which are being following since time of many centuries. And for those ceremonies which are accuomsted by heart and mind of by the people there in the shrine budiling. We are given introduction of different formal procedures as follows in the service of the readers.

Drum

For every area it has its own civilization

and culture which will be find there. In the Panjab area people like the sound of the Dhool (large drum) there. But in the land of Sindh people like the sound of Nobat (drum) very much. And which will be available in size of a big cup. On its open part there will be with parchment of the leather. As in the Dhool leather there with parchment on its two sides but in Nobat it will be avaialbe on its upper side only.

Nobat which will be beated in the olden days in the strat and ending time of the war and battles. Its make sound which will be as such that when there beat upon it then there will heard loud sound of resound from the drum. The tradition of the beating of the drum which is found since long period of the time in the shrine building. In the shrine there will be beating of the drum for the three times daily. At the evening time first and then at the second time when there will be closed the door of the tomb. This is like an announcement that now the door of the shrine is being closed. You can understand in this way that by its sound the

people come to out from the shirne automatically. As they know that it is time of the closing of the door of the shrine. So there is no need to take out all of them from there forecblly positively.

Third time drum will be beaten at the time of opening of the shrine door. And it will be time of Tahjud supererogatory prayer time in the early hours of the morning. This is also an announcement which will be made for the lovers of Hazrat Laal Shahbaz Qalandar that they should come towards the shrine building as the door is being opened. With drum sound the people in large number put their steps and come toward shrine building for this reason.

A great *dhamaal*, or meditative dancing ceremony

There will be Dhamaal or meditative dancing ceremony on the daily basis but it will be arrange in the evening time when the door of the shrine building is being closed. the Dhamaal, or meditative dancing ceremony which will be commenced from the Tahjud supererogatory prayer which be closed before prayer call of the morning Fajar prayer. These Dhamalas are belongs to as per daily practices and for small drums are used there. When there will be started holy

ceremonies of annual Urs (death anniversary) then at that time big drums are used for this purposes. One drum which will be used for beating in the big door of the shrine building. At that time one darwesh who will sit on the chair before drum and he used to beat the drum with full of his devotion there. Except the above outside of the shrine for Dhamaal under the big flag there will be beat on the drum. So for this reason the loud voices of the intoxicated Qalandars will be heard who will be found around the big flag. The earth due to footfall of the feet of the mad and intoxicated people will there be tremble. On this occasion lovers and intoxicated persons from all over Pakistan while wearing bracelets in their hands when there will be beat of the drum then they will started Dhamaal in the condition of ecstasy. All these people who speak different languages but they shout their one common slogan of *Mast Qalandar* and this slogan which be heard and till the time of beating of the drum the dance of the mad persons which will be continued.

On the occasion of the Urs of Hazrat Laal Shahbaz Qalandar the Dhamaal which will be organised for three times which is worth seeing. As well as it will be soulful event that when there will be beat on the drum then in the gathering of the many lakhs persons there will be created new soul among them. Where ever the persons will be available there then at that time the person will strat Dhamaal danching. And their steps will began moving forward and backward automatically. Before Urs ceremony only fakir persons who will oraganize Dhamaal. But on the time of Urs every special and general persons and small and big all will particaipate in the Dhamaal.

At the time of Urs the visitrors who will come there in groups and who will share Dhamaal in their circles. And which will be performed separately. You think that during the night time there will be beat of drum and the devotees in the large number of many lakhs in madness who will make loud cry and slogans of *Mast Qalandar* and participate in the Dhamaal. Then think in this matter that how it will be srange. Also some vistors who will tie tinkling anklets in their feet and participate in the Dhamaal. Whatever method applied in this matter which will show negation of the own personality of the

persons. Generally this Dhamaal is called as Qalandari Dhamaal.

The Urs ceremony which will be held on 18, 19, 20 Shaban month continuously for a period of 3 days. And there will be shown devotion equally and same. But in this way for 3 days in the shrine of Hazrat Laal Shahbaz Qalandar Urs ceremony is held.

First of all in the shrine fakir persons of Abadal Kafi who participate in the Dhamaal with much devotion on its prescribed time. And by participating in Dhamaal they will enter into the shrine building and visit shrine. And when the prescribed time will over then they left from there. And in this matter there will be seen no force and compel. All people will known in this matter their duties and performance well.

After this in the shrine fakir persons of Kacheri Kafi who participate in the Dhamaal and they visit shrine and after this Saqi Sultan, Auladi Peer, Bodla Bahar, Jaman Jatti, Daura Haqqani, and Hakim Ali Shah's

fakir persons and darwesh persons who will participate in the Dhamall in their turn in much discipline and order. And will get felicity of the visit of the shrine building. This programme will be held for a period of three days. And after this the visitors who will be more and from outside area then began leaving Sahwan Sharif. But they will become back from there with a closed sea of devotion in their hearts.

Mahandi of Hazrat Laal Shahbaz Qalandar

This ritual is specially associated with the shrine of Hazrat Laal Shahbaz Qalandar because generally it is not seen in another shrines of holy persons. Mahandi ritual is actually is presentation of coverlets and which is called and well known there as Mahandi of Hazrat Laal Shahbaz Qalandar with much devotion. You know well that on other shrine buildings there will be ritual of coverlets presentation with much pomp and show there and from all over Pakistan the people bring beautiful coverlets and present in the shrine building. If there is not think exaggeration about it then it can said that there is competition of coverlets show and every coverlet is better than other.

As you have read before that there will be held programs of 3 days of Dhamaal in the

shrine building in the prescribed timings. And in the same when there will be beating of drum at the evening time then at that time there will be ceremony of Mahandi of Hazrat Laal Shahbaz Qalandar. First of all on 18th June from Gul Shah Mahandi ceremony is held. Mahandi which show the beauty and devotions's best passion and on the Mahandi tray which will be covered with different kinds of silk coverlets of different colours.

With this Mahandi procession there will be available a large number of fakir and sufi persons. These fakir and darwesh persons in the condition of intoxication used to pass with singing and playing musical instruments. And engage in Dhamaal in madness as well much devotion and they proceed toward shrine building and this Mahandi will reach the shrine building by the time of the Maghrib prayer.

After this on first Shaban there will be pass one procession of Mahandi ritual on very grand scale. This Mehandi will be taken from Fakir

Molchand. You will be surprised to know that an ancestor of Hindu family Manjar Bin Meru and who was become a devotee of Hazrat Laal Shahbaz Qalandar upon watching his one miracle. So for this reason this family is following the tradition of their family's ancestor till today.

After this on 20 Shaban the Mehandi of Qanongu family is taken out as per their family's old traditions. There is tradition about this family is that this family was very powerful during the time of Hazrat Laal Shahbaz Qalandar and there was much influence of this family at that time. But due to some miracle of of Hazrat Laal Shahbaz Qalandar this family was become devotee of him at that time. Due to their long time connection with the shrine of of Hazrat Laal Shahbaz Qalandar they are taking out Mahandi ritual on the grand scale in much passion and madness.

Since many centuries there will be attraction with this Mahandi procession at that time. A large number of people who will participate in this Mahandi and engage in Dhamaall in much passion and madness.

Also in all over Pakistan the devotees of of Hazrat Laal Shahbaz Qalandar who were held rituals by themselves in different parts

of the country. The mad people when they will take Mahandi rituals then at that time and they will engage in Dhamaal with drums on very grand scale.

The Urs (death anniversary)

On the occasion of the Urs time Sahwan Sharif will become center of the all Pakistan. Where devotees visit from all parts of the country in a large number in great enthusiasm and eagerness. Also from Iran, Afghanistan and from India a large number of visitors attend the Urs ceremony. The people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 18, 19 and 20 days of Shaban of Muslim Calendar at the famous shrine of Hazrat Laal Shahbaz Qalandar (Dargah) in Sahwan Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. All visitors who will visit on the Urs occasion and they will fill their bags of

wishes and desires and went back to their places. And then they program there to visit Sahwan Sharif next time. So for this reason on the occasion of Urs time every year there will be much more manifestation of the devotion and which will give more power and strength to this annual show in this matter.

As I belongs to Lahore so I would like to mention here that when there come dates of annul Urs ceremony of of Hazrat Laal Shahbaz Qalandar then at that time the whole City of Lahore will be decorated with colourful banners and pamphlets. All this will be happen by the individual endeavours and interest.

Flag

At the front side door of the of Hazrat Laal Shahbaz Qalandar there is higher flag which is reaching in the higher level in the sky side. Those who visited the shrine building and they have seen must the higher flag there. Also in the pamphlets which will be printed of the Urs ceremony details and they have seen the higher flag in them. Really it is not flag which is not fixed on the tree but if you see any of the picture of flag in which it will be seen the flag in the front side of the shrine building. Then you will see a big ladder of the flag which is in red colour.

Miya Mahboob Alam Sahib who is servant of the pious persons and who said that the flag was fixed on higher tree. At the time when that big tree was grown in Sahwan Sharif and in those days street and lanes were not wide. Miya Sahib said that the pious people of Sahwan said that of Hazrat Laal Shahbaz Qalandar who was brought that big tree by sign of his finger there as that big tree was flowing in the river water. Suddenly his look was fallen on it and he was brought that tree there by sign of his finger and he was buried in the land.

Some years ago around four sides of the tree there was constructed strong boundary. So that that historic tree can be kept in safety and security. And there was possibility that the devotees will damage that tree by scratching it and taking it away the tree in the devotion to their houses gradually in the period of some time. Such a large flag which is

not found in any corner of the world. Its shadows is available in the whole Sahwan Sharif.

Syed Shah Hussain (1177 - 1274), popularly known as Lal Shahbaz Qalandar (Sindhi: لعل شہباز قلندر), was a Sufi saint and religious-poet of present-day Pakistan and Afghanistan. He is revered and respected by both Muslims and Hindus in the region since he preached religious tolerance between the faiths. He was called *Lal* ("ruby-colored") after his usual red attire and "Shahbaz" to denote a noble and divine spirit and "Qalandar" as he was a wandering holy man. The spiritual song "Dama Dam Mast Qalandar", based on an original version from the 13th century, glorifies the saint and his teachings and in recent decades has been widely popular within the Indian subcontinent.

Lal Shahbaz Qalandar, son of Ibrahim Kabeeruddin, was born in Maiwand, today's Afghanistan. His ancestors had migrated from Baghdad, Iraq and settled in Mashhad, Iran before moving to Maiwand. He lived when the Ghaznavid and Ghurids ruled in the Indus region (today's Punjab, Pakistan).

A contemporary of Rumi, he travelled

around the Muslim world and settled in Sehwan, Sindh where he was eventually buried. There is evidence of his presence in Sindh in 1196 when he met Pir Haji Ismail Panhwar of Paat and he is believed to have arrived in Sehwan around 1251. There he established a meeting house (*khanqah*), taught in the Fuqhai Islam Madarrsah and wrote his treatises *Mizan-us-Surf*, *Kism-e-Doyum*, *Aqd* and *Zubdah*. Lal Shahbaz lived a celibate life.

In Multan, he met Baha-ud-din Zakariya of the Suhrawardiyya order, Baba Fariduddin Ganjshakar of the Chishtiyya and Syed Jalaluddin Bukhari. The friendship of these four became legendary, they were known as the Chahar Yar (In Persian "the four friends"). According to some historians, the four friends visited various parts of Sindh, Punjab (in present-day Pakistan) and southern part of India.

Shahbaz became a profound scholar of religions, fluent in many languages including Pashto, Persian, Turkish, Arabic, Sindhi and Sanskr

-it. This was also the time period when Ghiyasuddin Balban (reigned: 1266 - 1287) ruled India.

Following his death, Hindus within Sindh began to identify Lal Shahbaz Qalandar as an incarnation of their patron deity, Jhulelal. This connection was emphasized by the popular spiritual song *Dama Dam Mast Qalandar* which referred to him by the name Jhulelal. Over time, the Jhulelal has become a nickname for him, among both Hindu and Muslim Sindhis.

Shrine of Lal Shahbaz Qalandar



Interior of the shrine of Lal Shahbaz Qalandar in Sehwan

The shrine of Lal Shahbaz Qalandar was built in 1356 and decorated with Sindhi 'kashi-tiles', mirror-work and a gold-plated door donated by the Shah of Iran, Reza Shah

Pahlavi and installed by the late Prime Minister of Pakistan, Zulfikar Ali Bhutto. The inner sanctum is about 100 square yards with a silver-canopied grave in the middle, according to Nadeem Wagan, Cutharo silver donated by Sardar Mahboob Ali Khan Wagan (Chief Sardar of Wagan Tribe) on one side of the marble floor is a row of about 12-inch-high (300 mm) folding wooden stands, on which there is a set of copies of the Quran for devotees to read. On the other side, beside a bundle of incense, are rows of oil-lamps lighted by

devotees. Thousands of devotees visit the tomb particularly every Thursday.

Urs (Annual Fair)

Lal Shahbaz's annual *Urs* (death anniversary), held on the 18 Sha'aban - the eighth month of the Muslim lunar calendar, brings more than two million pilgrims from all over Pakistan and abroad. On each morning of the three-day feast, the narrow lanes of Sehwan are packed with pilgrims, *fakirs* and devotees making their way to the shrine to commune with the saint, offer tributes and ask for their wishes. (*Sao Sumar*) singing from 6 am till 8 am the next day. They invite bands of folk-singers (*mandali*) from different regions each year.

2017 suicide bombing attack

On 16 February 2017, the Islamic State's Khorasan faction claimed responsibility for a suicide bombing on the shrine which resulted in the deaths of 88 people. The following morning, the shrine's caretaker continued the daily tradition of ringing the shrine's bell at 3:30 AM and stated that he would not be intimidated by terrorists and that the shrine's weekly *dhamaal*, or meditative dancing ceremony, was to resume the evening following the attack.

Pakistani Government and security forces

launched an immediate nationwide security crackdown, claiming to have killed 37 militants by the following day.

In the prose and poetry

Dama Dam Mast Qalandar

A *qawwali* sung by many Indian and Pakistani singers and musicians such as Noor Jehan, Nadeem Sarwar, Ustad Nusrat Fateh Ali Khan, Abida Parveen, Sabri Brothers, Runa Laila, Wadali brothers, Shankar-Ehsaan-Loy, Reshma, Qurat-ul-Ain Balouch and Yo Yo Honey Singh. '*Lal Meri Pat Rakhiyo ustad Fareed Ayaz and Abu Mohammad.*' (see Dama Dam Mast Qalandar). This poem was initially

written by Amir Khusrow, then further modified by Baba Bulleh Shah. Lal Shabaz Qalandar has also been referred to as 'Jhulelal'.

The End.